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WEEKLY REVIEW.

—We are glad to see that the rules for Book Postage have been so far modified that 200 tolahs instead of 120 are now the maximum weight allowed. On the other hand a European telegram informs us that Overland letters are to be taxed threepence more the half ounce. This is an increase of fifty per cent. We hope the ¼ oz. denomination will be restored.

—Wonderful to relate, the Taepings are still in the field. A dozen years have gone by since the outbreak of the rebellion, and we have been over and over again assured of their extermination. We now hear that the Imperialists have sustained a serious reverse at their hands, near Amoy.

—Look to Xavier, says the *Bombay Saturday Review* to modern missionaries. To help us do this, the *Bombay Gazette* presents us weekly with one of Xavier's own letters. We read these letters years ago and commented on them in the *Bombay Guardian*; but the general public we fancy, know little about them or about Xavier. Here is an extract from a letter to Loyola, about a Propaganda college at Goa:

"The Governor says it is his business to build the college, and yours to supply proper teachers for the pupils. He has also come to this conclusion that it is of the greatest importance for the honor of the Christian religion and the increase of piety in these parts that the privilege of a high altar should be obtained from the Pope for this Church, so that a soul may be released from Purgatory whenever mass is performed for the dead on it, as would be the case if it were performed on the altars at Rome which are called "the privileged." And in order to prevent the priests wishing to officiate at that altar from avaricious motives he is desirous that the grant should be drawn up in such a way as to concede the privilege only on the condition of the priest performing the sacrifice of the mass at that altar *gratis* and without any expectation of earthly hire or reward; and that those who looked after the performance of the sacred rites should, after having been cleansed from their sins by confession, be made partakers of the Holy Eucharist at the same celebration. And indeed it is only right that one should release the soul of another from Purgatory before he wished to save his own soul from hell. For this reason he is desirous that some indulgences be granted by the Pope to the priests officiating at this altar, that allured by this reward they may be eager to perform their sacred office there. He fully believes that the grant of this favour by the Pope will have the effect of conciliating local good-will and stirring up the piety of the natives. From these requests you may form an idea of the disposition of the Governor. His opinions on sacred matters are as sound as his efforts are unceasing."

Again:

"The Portuguese nation, I think, surpasses all others that I have seen in the value it sets on indulgences from Rome, and from the pleasure it takes in matters of this kind it is more readily induced to make a frequent use of the sacraments. I trust therefore, that the Pope will be liberal in granting the requests of such obedient sons as these."

How is it possible to say that Francis Xavier spent his days in preaching the Gospel, when it is evident from the above that he himself was shamefully ignorant of it. The above was written 25 years after Luther had affixed his theses to the church-door in Nuremberg.

—However it may terminate, the year 1866-67, commencing with the 20th of June last, when the war broke out between Prussia and Austria, is thus far certainly a very wonderful one, and answers well to the expectations of those students of prophecy who, centuries ago, were led by the year-day interpretation to look forward to this *annus mirabilis*. There was first that great and terrible blow to the Papacy given by the signal defeat of Austria, and the consequent annexation of Venetia to Italy. Then there was the withdrawal of the French from Rome, leaving the Pope, for the first time for ages, without a foreign force to protect him from his people; we wait to see the final issue of this, but it is perfectly well understood that the present is just a brief interval of respite, and that the temporal dominion is virtually at an end. We have the bill for the secularization of the property of the Italian Church, which has only been rejected because it left too much power and wealth in the hands of the hierarchy.—Singularly enough, we find that this year is likely to affect very materallly the fortunes of the Sultan; and it has often been remarked that the judgments on the Papacy and on Mohamedanism synchronize in prophecy. England, France, Russia, Austria, have been led by the miseries of the Candiotes and other nominal Christians of the East, to interfere; and if we do not see Turkey presently dismembered we may hope for a charter that will emancipate the Christian subjects of the Porte from the grievous tyranny of his officials, and restore to them the liberty which they have been sighing for so many centuries. The insurrection in Candia will, in this way, accomplish far more than the great Crimean war did.

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VEDANTISM AND IDOLATRY.

"The object of every religious doctrine" says the *Indu Prakash*, "is to satisfy some of the highest aspirations of the human mind; the Vedantic doctrine does it very completely; but the method it proposes interferes so much with our interest in the material world, that it scarcely finds any followers; it is not fitted for such worldly-minded persons as we are." The method is excellent, but it is too difficult, therefore an easier way has been provided.

Is a religion wanted merely to satisfy some of the highest aspirations of the human mind? Just here, we join issue with our contemporary. The misery and confusion that exist in the world, the care and disappointment that hang upon the footsteps of man all through his earthly career, his self-condemnation and forebodings of the future, the terrible power given to ambitious and passionate men to trample on their fellow-creatures, the conflict between man and man, between man and his own heart, between man and nature, all these show that man has departed from God and has placed a great gulf betwixt himself and his Maker. Every man is constrained by his own deepest convictions to testify that the will of God is not his will; he neither loves God with all his heart nor his neighbour as himself. Nay, it is evident that he does not know God; for take ten men at random and let them give an account of God, their several accounts are found to be most conflicting. The religion that is wanted is, accordingly, one that will make known the truth concerning God; concerning the will of God; concerning man, his condition, his need; and which shall, if the wisdom and goodness of God be pleased to reveal a means of deliverance from misery and sin, make known such a way of salvation as shall be avaible for man as he is, for the poor and the ignorant as well as the rich and the learned, for all who wish to return to God. In one word, we want a religion that shall save man. There is a great deal in human compositions to gratify the lofty aspirations of men; but when a man has been led to cry out, What shall I do to be saved, he wants a word from God to himself telling him the way of life.

Now this is what the Gospel, and the Gospel alone does. It says, Believe and live. It is a divine means of bringing about reconciliation between the sinner and God. The acceptance of it does indeed involve sacrifices; sacrifices far greater than any that Vedantism imposes; in myriads of instances, the acceptance of it has involved the sacrifice of life; in every instance, the believer has to sacrifice that which is nearly as dear to men as life, namely, self-complacency. But then, (and here is the grand distinction,) it does not impose these sacrifices upon the strength of the sinner; it reveals to him a new power equal to all the tasks imposed; the Holy Spirit of God is communicated to the sinner, and Christ's yoke is found to be EASY and his burden to be LIGHT.

The object of Vedantism, according to the *Vedanta Sar*, is to show "the unity between the sentient soul and Brahma, the soul in its pure state." Sankar Acharya says: 'Every man perceives the existence of himself; if he does not, he does not exist; that self is Brahma.' If the human soul were Brahma, that is God, it is inconceivable how it should ever have fallen. Can God apostatize from himself?

But as it is conceded that Vedantism does not answer the purpose of a religion, that it

has scarcely any followers, and that some other system is necessary, we need not spend any further time in discussing it. Its object as stated in the *Vedanta Sar* and in all the recognized authorities, is, as we have seen, something utterly beside the scope of the religion which man needs.

Our contemporary next proceeds to sustain his defence of Hindu idolatry against the objections urged by us. He defended Hindu idolatry, it may be remembered, on the ground that the manifold perfections of God are by it viewed singly; the different divinities are so many ways of looking at God from the points of view commanded by his different attributes. We replied that it was impossible to get a right view of any character if, in looking at one attribute, we took no account of the rest. An absolute sundering of them is the destruction of the character. The *Indu Prakash* thus rejoins:

"In our daily intercourse with the material world, we think but partially of things we deal with. When we think of a black stone we never think of its heaviness. When the definition of a thing is required it is no doubt quite necessary to view collectively all the attributes that, we know, the thing possesses, but when the mind is directed to a particular attribute or attributes it is never (nor does it require to be) conscious of any other attributes that have no direct connexion with the attributes it, for the time being, contemplates. The followers of what we call the sublime phase of Hindu idolatry know that God is all perfection, that he combines in him all wisdom, knowledge, goodness, justice, power, &c. and when they take a partial view of Him they do nothing more than what every human being actually does in common thinking, who, when he thinks of a black cow, never requires before his mind's eye all the qualities that the cow possesses. Moreover from the imperfection of our knowledge even of common things in this world, say a pebble or an apple, we can very easily see that it is but consistent with the frailty of our nature that our knowledge of God should be dim and hazy; and no nation at this stage of human progress, whether Hindu, Christian or some other, can pretend to perfection or even something like perfection in this respect with all their scriptures and religious doctrines."

When a man thinks of a black cow he thinks of something more than the blackness of a cow. If afterwards you should proceed to describe the animal as having the trunk of an elephant or the wings of an ostrich, he would correct you at once; he would say it was a cow I thought of; I distinguished the animal in my mind from all other animals, even from all other quadrupeds, even from an ox and from a calf. So, it was not merely the color he fixed his mind upon; the chief characteristics and properties the animal must have been present to his mind; otherwise it would not have been a cow he thought of. This proves what we said, so far as we may argue from material things to spiritual. We cannot rightly conceive of the power or of the wisdom or of the goodness of God, of any one of his perfections, unless we have some idea of those that are complementary. Two persons begin to compare together their ideas of God. They speak first of his power. For a while they seem to have the same Being before their minds. They both speak of his boundless power. But presently one of them speaks of the power of God as employed in deceiving men and in seducing them to sin. The other at once exclaims that the omnipotent God whom he has in mind, is a different Being altogether, being absolutely truthful and holy, and incapable of doing what the other attributed to him.

But we have shown, and the slightest examination of Hinduism as it is, will conclusively show, that our contemporary's theory of idolatry will by no means meet the exigencies of the case. The thousands of divinities worshipped under as many forms in this country are regarded as distinct beings, each having a character and a history of his own.

We beg to refer to some letters from Kolapoor published in our recent issues, for examples of the way in which Hinduism creates its idols. A man of substance dies; a commemorative image of him is formed by his own directions, and enshrined in a temple built for it; priests are endowed to wait upon it; the people without the slightest hesitation worship it. But we need not go beyond our own island for examples of this. The late Dakjee Dadajee, if we are rightly informed, is worshipped in a temple which was built at his expense.

The real cause of the attachment men have to idolatry, is that the worshipper is assisted by it to get away from the true God. The sinner does not desire the knowledge of the true God, who is a holy, just, ommiscient Being; but when he worships a stone he can form to himself any conception of God he pleases, and attribute to him any quality that suits him. The mouth of the idol will not open to declare the commandments and charge him with their transgressions; those eyes will see no further into his heart than he chooses to let them. And the stone is rooted to its own locality; the worshipper has only to cross the threshold and he is away from it. God is confined to a definite locality; imprisoned, as it were, for the convenience of the sinner. The idol instead of bringing him near, takes him away from space in general, from the places where the sinner passes most of his time. Idolatry and the true conception of God are utterly incompatible.

THE FUTURE OF ENGLAND.

"The Progress of England" is a poem in the Spenserian stanza. It has been published in Calcutta. The name of the author is not given. The poet surveys the present greatness of England, and in doing so is obliged to compass the globe, passing from British America to Australia, New Zealand, India, China, Africa, West Indies and many other countries; and he also indulges in visions of the future. He has a great admiration for England and considers the destinies of humanity indissolubly bound up with her. The stanza selected is well adapted to the dignity of the subject; it is not one that many excel in; in too many instances it only serves to exhibit the poverty and weakness of the aspiring poet, having much the same effect as heavy armor on a light-limbed stripling; but this, we are happy to say, is not the case in the present instance. The versification is above mediocrity; the poem gives evidence not only of thought, but of a considerable measure of poetical ability and felicity of expression. The following is a good specimen of the poetical power of the author, and at the same time exhibits the boundless confidence he has in England:

"And in that hour, when Shakespeare's tongue shall be
The common language of the great and wise;
And men shall learn that those are truly free
Who envy not, but follow such as rise;
Then shall be gained invention's noblest prize,
Leisure and ease for *all*; and discords cease
Between earth's blended nations, and the cries
Of sickness lessen as its aids increase:
The world one England seem, and Nature smile on peace."

Throughout the poem we have this boundless confidence in England's future expressed. Here is another extract:

"The soul of England, growing with her strength,
Looks round a world explored and sees no mate;
And, pent not now in Europe's fragment length,
Her aims, world-wide, are like her fortunes great.
Yet grander than she dreams of is the fate
That waits her future, and more vast the host
That guards her crown, though would-be rivals prate
Of her decline, and of forbearance boast
While fleet and fortress rise, in menace to her coast."

"—When her out post states to power have grown
And with new strength their parent isle endow,
Her foes may spike their guns, and stoop them to the plough."

On what does our author ground his expectation that England is to be a grand exception among Empires, and instead of running a course to maturity and thence to decay, first outstripping others and then beholding another outstrip herself, she is to reach a condition of inviolable and everlasting supremacy, absorbing the world and blessing it? We are reminded by his ardent anticipations, of the glories of the holy city, the New Jerusalem, into the gates of which all kings shall bring their glory, of the millennial state, of the people of the saints of the Most High who are to take the greatness of the kingdom under the whole heaven; only instead of the people of the saints of the Most High, it is the English people that are to sweep away the curse from the whole earth. On what, we ask, does the author of this poem ground his expectation of a destiny so different from any that meets us in the annals of the human race? Is it upon the fact that the Bible is more read and honored there than in any other country; that the church of Christ is purer and stronger there than elsewhere; that the statutes of the country are more in harmony with the principles of the Gospel than those of any other country are; and that England is doing more than any other nation for the diffusion of Christ's saving truth in the world? If these things can be affirmed of England, then indeed there is some foundation for the glowing vaticinations of the poet. But he does not ground his confidence on these things. It is surprising to us how he has succeeded in excluding the word of God and the church of Christ, from the honors which his pen so lavishly flings on the freedom, intellect, skill, enterprize and martial prowess of England. Even when he comes to those lands which have been notably redeemed from ignorance and barbarism by missionary efforts, he has no favoring word for these efforts. If the greatness of England really rests on the foundations indicated by him, then, of a truth, that greatness shall, like the grandeur of all former empires, be brought low. But our author has failed to read the history of England aright; she is distinguished in a way that no nation in her position ever was before; her privileges lift her as it were to heaven; and it would be well if some poet would seek to bring home to her the great truth, 'Unto whom much is given of him shall much be required'; and show that her very greatness constitutes a most solemn crisis in her history and in that of the world.

The author of this poem looks upon the colonies as standing to England in a relation like that of the subsidiary stems of the Banyan tree to the parent stem. We have in them, scattered over the world as they are, England made universal. At the same time he seems to be aware of the danger, that these colonies may shake off their dependence on England; for he earnestly exhorts both them and the mother country to bear and forbear.

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Writing of India he says:

"Why dread to make a home in lands like these?
The time will come when English homes shall seem
Not least among the sights the traveler sees
In India's rural shades, and rushing steam
Be in no spot unheard, and break contentment's dream.

"The peasant shall be taught; the land secured
In perfect ownership, to each his own,
And claims no more divided or obscured;
The mind of India, listless while alone
Labor awakened, earnest and full-grown;
The huts give place to cottages, the priest
Be banished with the gods, the raja's throne
Diminish to a coronet, the East
Be great on earth once more, her long abasement ceased."

THE KINGDOM OF HEAVEN. IV.

"*While men slept, his enemy came and sowed tares among the wheat, and went his way.*" Matt. XIII. 25.

This parable is designed to show the need that there would be for a future manifestation of Christ in judgment, to separate his people from those who profess to be and are not truly his. It might seem strange that the true people of Christ should be without the means of separating themselves from others, seeing that Christ has left with them his word, the very word by which they are to be judged in the last day. Concerning false teachers and professors, Christ says, 'By their fruits ye shall know them'; the fruits of true religion are clearly indicated in the Sermon on the Mount; and at the close, Jesus announces that those who keep his sayings are building upon the rock of safety, others upon the sand. And all the commands laid upon believers relatively to their mutual obligations, imply the power of recognizing each other; how can we obey a command to love one another as Christ hath loved us, if we are unable to distinguish Christ's true people from mere professors? If it be said that the heart is deceitful, that men have wondrous powers of simulation, that the Christian is not omniscient, we may reply that believers have received not the spirit of the world but the Spirit which is of God, the Spirit that searcheth all things; 'he that is spiritual judgeth all things.' 1 Cor. II.

But the parable explains its own difficulties. If Christians had, from the beginning, implicitly and perseveringly, yielded themselves to the word of God and to the guidance of the Spirit of God, they would no doubt have enjoyed the power of discerning spirits and of distinguishing false and true professors, to a degree not known in the church. But they have not done so; something very different has been the case. The parable reveals to us a sad and anomalous condition of things.

The kingdom of heaven is likened unto a man which sowed good seed in his field. It was his field. It belonged to him and no one else had any right to sow where he had sown. But an enemy came and sowed tares *among the wheat*. They were designedly sown among the wheat; for the object was to spoil the crop; it was the work of an enemy. This was done while men slept. But the wheat denotes the children of the kingdom. The men who slept, and thus afforded an opportunity for the enemy to come in, are either Christians generally, (the exigency of the parable calling for the double representation) or the ministers of the churches. Here then we discover the origin of the great evil that is afterwards indicated. Those who should have watched and prayed and testified, who should have remembered and taught others to remember the solemn admonitions of Jesus, who should have kept in mind the power and astucity of the god of this world, who should have carefully guarded the heritage that had been entrusted to them, they gradually became negligent and remiss and began to consult their own ease. The days of persecution have gone by; the enemy has ceased to roar like a lion and appears to have withdrawn altogether; Christians have become well acquainted with the ways of God; what need of the former vigilance? all will now go smoothly. The enemy comes back with seven other spirits more wicked than himself; he finds the very opportunity he wanted; he enters and sows his tares among the wheat uninterruptedly; he fills the nominal church with unconverted people. Afterwards the watchmen wake up; Christians look about them; lo, the world is in the church; what is to be done? The evil is done, and is for the present irremediable.

As Christians are never released from the obligation to seek the purity of the church and to renounce fellowship with the unfruitful works of darkness, it is of the highest importance to ascertain, if possible, how the door was left open for the enemy to come in and mix up, as he has done, his own children with the children of light.

Looking at the history of the church we find that state connections have often proved a great snare to the people of Christ. After having had to encounter the brunt and hostility of the temporal power, it seems a marvellously gracious Providence that offers to them an alliance with this power. But what if, in granting this alliance, the temporal ruler is actuated simply by a desire to promote his own political ends? In this case, it could be no matter of surprise if he subjected the church to conditions that would clash with the sovereign claims of Christ. What if the ruler should insist that that particular body of Christians whom he is pleased to recognize and ally himself with, is the only lawful body of Christians in the realm; that all his subjects are under obligation to belong to the national church; that all from their baptism, shall be accounted members of it? Here we have the abrogation of that religious liberty which belongs to the very life of Christ's church. Instead of the extreme case supposed, we may turn to the pages of church history for cases in which the amount of interference with the liberty of the servant is more or less modified; in all these we shall find, though in varying degrees, the unhappy commingling of contrary elements in the church. The field was to have been kept for the good seed; the church was to have been kept for the true people of Christ; how? by the greatest watchfulness on the part of the church and the ministry; by a strict adherence to the directions of Christ; by receiving to the church only those who give evidence of conversion; and by so much of power and spirituality and life in the church as would make worldly people decline to join them. But when you have an alliance with the state, there is great reason to fear that men will seek the church for the improvement of their worldly position, and that Christians will cease to feel so keenly the necessity of watchfulness. By and by, the latter become aware that many are in the nominal church who should not be there; they would reform the church; they would exclude the unworthy; but their hands are tied. By failing to testify at the right time, they have brought themselves into a position in which their testimony is sadly choked and hindered. They have forfeited to a considerable extent the power of judging; and if they should now set about the work of separating the true from the false, they would be likely to make many mistakes, and to root out the good along with the bad.

Alas that we should say it! there have been days when orthodox Christians, when such men even as Augustine, bishop of Hippo, have been ready to avail themselves of the sword borne by the temporal ruler, to extirpate those whom they regarded as heretics.

No candid person can deny that the custom of baptizing all infants, and of recognizing them thenceforward as members of the church simply in virtue of their baptism has tended to multiply greatly the number of unconverted professors. It is undoubtedly the privilege of Christians to hope that by the Lord's blessing on their faithfulness and prayerfulness, their children may be drawn to Christ; but when it is believed that a mere rite brings with it regeneration and a title to all the privileges of the children of God, a wide and effectual door is opened for the enemy to come in and sow tares among the wheat.

NOTES FROM AN INTERLEAVED BIBLE.—

1. Tim. v. 6. Men should not be contented without godliness. As the worldly man seeks contentment in acquisitions and does not find it, so the godly man seeks that assurance of God's love that will not allow him to be discontented even when deprived of all things. Faith enables him to realize that love even in the privation of all ordinary expressions of it. The word becomes to him more precious than thousands of gold and silver.

8. 'Raiment.' Covering. May include a roof.

9. 'Temptation and a snare' in getting their money; 'hurtful lusts' in seeking to get the good of their money.

10. 'All evils.' In the sense of miseries, calamities. The greatest of these is, erring from the faith.

11. 'Righteousness;' uprightness, integrity. 'Godliness,' communion with God, and its adjuncts. 'Man of God'. Moses was one and fled these things. A man who finds in God his good, his treasure. Who feels that he belongs to God. 'He is mine and I am his.' A man representative of God. Born of the Spirit. One who is on the Lord's side; not 'I of Cephas, I of Paul.'

13. 'Before Pilate.' Timothy may learn there what a good confession is. Jesus was a witness even when he was silent. And he acknowledged himself a king, when every thing in his circumstances seemed to laugh the assertion to scorn. So we are often called to witness when every thing seems to contradict our testimony. Christ is still before Pilate in a sense. The world follows him so far, but not to the riven tomb.

14. 'That thou keep—until the appearing.' As though 'it might be in Timothy's day. But he is 'careful to add 'in his times.' 'Unrebukable.' So that he may not say 'I have not found thy works perfect.' There will be rebuke for all failure and violation of the commandment. It is the Word of God that comes on a white horse, with all sovereignty. 'My word shall judge in the last day.' How important that our conscience now should be an exact facsimile of the word.

16. 'Who only hath immortality.' It is then by being united to him that men obtain inmortality. 'Whom no man can see.' There-

fore, 'the appearing of Jesus Christ,' the image of the invisible God. None can see him except as he is revealed through a created medium, the body of Christ. The created eye may only see what is created.

19. 'Lay hold on eternal life.' Repeated from verse 12. This shows that in v. 18 he is describing the good fight of faith of the rich man.

21. 'Avoiding.' Turning out of the way from. Do not waste your time and strength in combating these vain philosophies.

NOTES ON THE SIXTY SECOND REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Second Notice).

Germany. Every true Protestant must take an interest in the work of the Gospel in Germany. It is sad to think that this land, which may be said to have given us the Bible again, and freedom to read it, should now be exhibiting these two very opposite phases of faith—libertinism of philosophy, and the Roman Catholic belief in some of its most childish developments.

The only hope for Germany in respect of faith must spring from a humble reception of Bible truth by the masses.

Sensible of this the Bible Society has expended much labor and money on this portion of the field. During the year 1866, 58,556 Bibles, 134,009 Testaments, and 21,616 portions have been circulated. This shows a decrease compared with 1865, of 12,513 copies, chiefly in the issue of Testaments. This decrease is however to be accounted for by the fact of the cessation of the great German conflict, during which large gifts of Testaments were made to the soldiers in the various armies engaged. This channel of circulation is happily closed.

The issues from the Cologne depôt since its establishment in 1847, have been very great and afford good ground of rejoicing. They number 1, 379,507.

Twenty colporteurs have distributed by sale 54,261 copies during the year in the Cologne circle.

The following is from the report of a tour among the small islands which lie along the west coast of Schleswig. The inhabitants of these islands proceed on the principle of self help. They pay their own ministers and schoolmasters. We find, therefore, on that other principle of social economy which makes it true that they who help themselves most, will be able to help themselves most, that they, in proportion to their numbers, have been among the largest purchasers of the Scriptures in Germany.

The Colporteur Kintzius thus speak of his work among them.

"In the month of August, under circumstances of considerable difficulty, I succeeded in visiting the islets which lie scatered in the North Sea. On the island Grode there are seven houses, with a population of 40 souls. They have a pastor, who is at the same time schoolmaster. On this islet I sold 2 Bibles and 20 Testaments. The pastor went with me into the houses, and he could scarcely contain himself for joy. In the houses he said to the people, 'My good people, I am come with my dear friend, whose love to our souls has promoted him to cross over to us, to see if we possess the precious Word of God.' More than ten times he said to me, 'You have conferred upon us a great benefit, and your visit will be long remembered.' These little islands are exposed to fearful storms, and the inhabitants suffer severely. A few weeks before, such a storm had swept over them. Their hymns are tinged with figures drawn from these, alas! too familiar dangers.

The next island I visited was Langenes. It is two leagues in length by half a league in breadth. It has 25 houses and 230 souls. It has a church, and a pastor, who is at the same time schoolmaster. I sold 15 Bibles and Testaments. As long as I have wandered on the highway of life, I never saw a people so full of the love of the Word of God as the inhabitants of this islet. When I came to them with the Bible, all labour was at once suspended; they quietly seated themselves, and seemed to drink in every word that escaped my lips. This was all the more refreshing to my soul, that elsewhere in these countries I so rarely fall in with believing souls.

Oland was the next of these islets. It has 14 houses and 40 souls. It has a church and a pastor. I sold 5 Bibles and 11 Testaments. The pastor was away, and therefore another man went with me from house to house. Alone it would be no use to go. The people would shut their doors.

The island of Amrum counts a hundred families, with a church, a pastor, and two schoolmasters. I sold 20 Bibles and 30 Testaments. The people were occupied with the harvest, and I saw therefore but little of them.

Hoge has 60 houses, with a population of 230 souls, a pastor, and a schoolmaster. I sold 8 Bibles and 22 Testaments."

After stating that amongst a population of 840 souls this Colporteur sold 177 copies of the Word of God, Mr. Davies dwells with gratitude upon the success of his labours, which exceeds anything of a similar kind that he has been able previously to record, and then gives a closing extract from his report:—

"Returned from the islets, I reached Emmelbüll. Here the Lord opened the hearts and houses of the people for the reception of His Word, for I sold nearly 200 copies. The pastor, to whom my first visit was paid, would have nothing to do with our work, because of the absence of the Apocrypha. I entered into no controversy, but merely said. "Right or wrong, it is a law of our Society, and we can do nothing else" We soon got into earnest talk, and at last he bought 22 Bibles and Testaments, and invited me to dinner. This invitation I could not accept, and he then invited me to spend every evening with him as long as I had work to do in his parish. This I gratefully accepted. Every evening he shared my joy at the success of the day, and we talked of nothing else but the circulation of the Bible. He made me promise to send him a Report every year, and he read with delight the "Book and its Story." Christian love was stronger than the Apocrypha."

One of the most interesting incidents connected with Bible circulation in Germany is the opening and maintenance of a Bible Stall at Baden Baden.

A Bible stall at Baden Baden! How strange the conjunction may seem to any one who has ever been at Baden, and seen the doings there. Yet it is so, and the stall close to the Kurhaus, within sound of the click of the roulette balls, and of the clink of the thalers as the croupier rakes them into Bank; and not only so but the average sales from the stall are 100 a week!

The Stall keeper writes as follows:—

'"A lady came, examined the Bibles, and asked the prices. She was astonished to find them so cheap, and her countenance beamed with delight. She asked how I could sell so cheaply. I said, 'It is the British and Foreign Bible Society in whose service I am, and this Society sells the Bible in all lands. She listened with unbroken attention, then bowed and left. Soon she turned back and said, 'Thank the Society in the name of an unknown lady for the good and holy work it is doing.' A German she was not, nor yet a French woman, but to what other nation she belonged I cannot tell.

'"A Dutch lady came and expressed her delight at seeing the Bibles, and bought. I spoke with her about the one thing needful, and she left. Presently she returned and bought two more Testaments, and continued the conversation. At last we found that we wore the same uniform, and were both in the army of the same Celestial King.

Some Russian gentlemen came to my stall and examined my Russian editions. One of them was delighted, but the others were indifferent. He bought copies for more than four florins in value.

An English lady came and examined my books, and then kept trying to communicate with me; but I could not understand a word. I understood, however, by her signs, that she loved the Bible and wished me well. I felt in my heart, Oh, that the Spirit might be given now as in Apostolic times, when those who had to work for the Lord were endowed with the gift of speaking in many tongues.

An elegantly dressed gentleman came to my stall and tried to speak to me, but I could not understand him. I could merely tell him what this and that volume cost. At last he chose a German Gospel, which cost three kreuzers (1d.), and, taking out his purse, gave me a Napoleon. I prepared to give him change but he went away. I called him back, but he did not come. I thought he might return the next day, but my expectations were vain. So I concluded he meant it to be a contribution for the Society, and I accordingly enclose it."

From Berlin the local committee writes that the King of Prussia has become a supporter of the Society and has promised an annual subscription of £25.

We note the following grants made from the Society's stock for the double purpose of showing the Committee's activity and of bringing to notice the uprise of various useful institutions in Prussia.

"Another interesting feature of this district is the establishment and development of various institutions, having for their object the spiritual welfare of different classes of the community. Free grants have been willingly made by your Committee for the encouragement of these. Dr. Simon furnishes some interesting information concerning them. Speaking of Sunday Schools he says:—

The prospects opening up are fairer than the warmest friends of the cause ventured to anticipate. Some of the best clergymen in Berlin have already commenced, or intend to commence. The number of children in regular attendance has more than doubled, and the number of teachers nearly so. In February last there were 3,510 children and 270 teachers. The spirit evinced both by teachers in prosecuting their work, and children in attending, is of the most delightful kind, and positive fruits also are here and there being gathered. The grants kindly made by the Society have in all cases been accepted with great thankfulness, and are felt to be a very good help in the hour of need.'

"In mentioning a free grant of 50 Testaments and 100 Gospels to an association called, "The Sunday Union for Servant Maids," the object of which is to exert a Christian influence upon young women in service, he states:—

'Servant girls are invited to assemble on Sunday evenings, when they are allowed to go out, for singing, reading, hearing reports about missions and other things fitted to interest and improve their minds and hearts. The Association commenced its labours in 1858 in a very small way. Now there are in Berlin alone five branches, in Görlitz one and one in Bromberg. Every Sunday some 315 girls come together who would otherwise probably be attending dancing saloons, casinos and similar demoralizing places. Naturally enough there are as yet but limited signs of fruit, but still fruit has been gathered. Part of the Testaments and Gospels were distributed amongst the girls at their annual festival.'

"A free grant has also been made by your Committee to an Association seeking to improve the condition of cabmen. Dr. Simon thus refers to its work:—

'Another Association which has been encouraged by free grants from the Society interests itself for cabmen, and is thus alluded to:—

'The labours among the cabmen were commenced about fifteen months ago. The present object is to put into the hands of the men periodicals, tracts and books of a thoroughly Christian character. At first only three were found willing even to receive the loan of books, for the distrust of Christian effort is still very great in the lower classes here; now, however, eighty-eighty regularly receive books, and twenty-two read a Christian newspaper, and signs are not wanting that the old distrust is giving way and a susceptibility for Divine things being awakened. Sewing, mending and knitting classes for the daughters of the cabmen have also been

opened, which are promising well. Several friends of the foundress in Scotland have contributed towards the support of these Agencies, which naturally involve considerable expense, and the gift of the Society was very thankfully received."

We are very glad to notice that there is every prospect of the opening up of the interesting province of Transylvania to the operations of the Bible Society. A tour of investigation has been made by Mr. Millard, and a depôt is to be opened at Klansenburg.

Transylvania extends over 5,000 square miles, and has a population of about two millions. Germans, Hungarians, Roumans, Armenians, Jews, and many Gypsies make up this multitude. In one of the chief places of the province Temesvar, the agent, with much labor found one copy of the Bible, for which £2 was demanded. Fancy in Europe having to hunt in a large town for a Bible, as a bibliopole would seek from shop to shop, and stall to stall, for some rare copy of an antique book. How much is doing; but how much is there still to do!

In Servia, the Princess ordered 600 copies of an edition of Genesis which is being brought out in the vernacular. Such interest in the Bible-work as this on the part of the Rulers of Kingdoms and States cannot fail, under God, to aid in spreading the knowledge of Bible-truth in the lands they govern.

On reviewing the work in Germany Mr. Millard says:

'I conclude with humble praise unto God for His gracious and abundant blessing, and with cordial thanks to the Committee for their support given to my plans, and for their kindness shown to my person. There is yet much, much work to be done. I desire to press forward, looking unto Jesus, the Author and Finisher of our faith. He that believeth on Him shall not be confounded.'

While reading of the support given to the operations of the Society by various crowned heads; and remembering the interest which our own beloved Queen takes in all its movements, not only as Queen of England, but as a resident at Windsor, when she is Patronness of the Auxiliary Local Society, we could not help thinking of a paragraph in Luther's Table Talk which, as we have been writing of Germany we may be excused for introducing here.

"Let us not lose the Bible, but with diligence, in fear and invocation of God, read and preach it. While that remains and flourishes, all prospers with the state; 'tis head and empress of all arts and faculties. Let but divinity (study of the word of God) fall, and I would not give a straw for the rest."

* * *

Correspondence.

To the Editor of the "Bombay Guardian."

PREACHING TOUR IN KOLAPOOR.

No, 5.

Huldi.

My dear Editor,—At this village of Huldi the best shelter we can find is a small low temple of the goddess *Ambabae*. Though the great shrine of this goddess is in Kolapoor, yet she has a temple, large or small in almost every village of this state. This temple is so low that we have several times knocked our heads cruelly against its roof, and yet we are most thankful for its protection from the intense heat.

Despite the innate and inwrought superstitions of the people in all this region we are struck with their readiness to let us occupy their temples and come in contact with their idols, to an extent I have seldom found tolerated in strictly British territory. Here we all are in this little temple; the priest himself swept it out and got it ready for us; we eat our fowls (when we can get them) and common food here, wear our shoes about, our children sit down on the carved stone just in front of the idol to count its shining rupees embedded as votive offerings, and our little boy sits upon it to eat his dinner innocent of any harm in so doing, and with all this before them neither priests nor people take any offence or make the slightest objection. And yet when touring some years ago with Br. M——in the Ahmednuggur collectorate I remember he was violently assaulted, abused and thrust out of a temple by an insolent Brahman merely for stepping inside to look at it. Why this marked contrast? Have some of the Hindoos under British rule learned to misinterpret and missapply the principle of religious neutrality, and abuse and pervert the condescension of their Christian rulers on this subject? Or what is the real cause of the manifest difference in question?

Beerd.

This (Beerd) is the first capital of the Kolapoor kingdom of which we have any knowledge. Here old *Jysing* a *Chutra Rajah*, held his court some nine centuries ago. It is now a small town of not more than 2000 inhabitants. An audience of 52 men gathered to hear me and listened with fixed attention. * *

At the neighbouring village of *Mhia* I observed another instance of deification. The temple is small and not imposing in appearance or finish, but the principal idol being evidently a modern figure and of recent workmanship led me to make inquiries which elicited the fact that, *Sukoji Patel* built it and had his statue enshrined in it just before his death only a few years since; that his immediate friends and family were the only worshippers for a time, but now all regard it as a veritable god and worship and make offerings as to any other shrine. * *

Sumbhapoor.

At this village I have met with an instance of deification a little more notorious than any I have before mentioned. The temple is a large and costly one, and the idol of brass, large and imposing, being the statue of a king in his royal robes. On either side are the statues of armed attendants, and on each side of the outer door of the temple are statues of several soldiers fully armed as if still doing service on guard. I find the solution of all this to be, that a former Rajah of Kolapoor named *Sumbhaji*, great grandfather of our Rajah just deceased, died on this spot after a reign of 34 years. He had been visiting some of his outlying towns and provinces and was returning to his capital when diseases of long standing increased in force and he died in his tent pitched on this spot. Among his last acts was the choice of an heir to succeeed him, with strict injunctions and arrangements for the building of this temple, the preparation of the statues, the consecration and instalment of his own statue, as also an annual grant to pay the priests and servants of the temple and secure the performance of his worship *in perpetuo*.

His wishes and commands were faithfully executed, the temple built at great expense. the statues made, consecrated and enshrined with Brahman rites and ceremonies, the present village of *Sumbhapoor* soon sprang up around the temple taking its name from the deceased Rajah; and though *Sumbhaji* died 106 years ago every thing has been perpetuated, priests, attendants and daily worship, and I am told the annual allowance is continued from the treasury of the Kolapoor Government. Is not the bearing of such cases on the origin of the Hindu gods, especialy such as *Krishna, Rama, Marooti* and others, entirely obvious; and why does it not produce more effect on the minds of intelligent Hindus?

Since writing the above I have observed another large temple dedicated to this same Rajah *Sumbhaji*, in the Hill Fort of *Punalla*, a third on the banks of the *Panchgunga* where it flows past Kolapoor, and am told a fourth temple for his worship stands at the junction of this river with a tributary a few miles above the city, and that a fifth temple for his image and worship was built and still exists at the holy city of Benares. I infer that such deification of Hindu princes and distinguished persons must have been more frequent and common than I had before supposed.

Summary.

In closing our village work for this season we find we have visited in all 297 villages.

In only 8 villages of this entire number did we find schools under Government patronage.

In only 30 villages did we find indigenous schools with from 3 to 10 boys learning to write on sand boards.

In 259 villages we found no schools of any description.

In 102 villages we found no one able to read our books and Tracts.

240 of these 297 villages we had never been able to visit before; in each one of them the people assured us they had never seen or heard a missionary, and in most of them we could find no trace of Christian knowledge. Wholly under the power of Hindu superstition they knew nothing of a purer faith.

The record here given is of villages contiguous to each other—not isolated and especially ignorant or neglected. We have taken *every* village in the district traversed. The result is a fair average of the whole Kolapoor state and much of the bordering territory. When are these eligible localities mentioned to be occupied with earnest laborers, and these multitudes hear and believe the Gospel?

Your's Sincerely,
R. G. Wilder.

Epitome of News.

SATURDAY,—March 30, 1867.

—The Rev. Mr. Bardsley of the Church Missionary Socicty delivered a Lecture in connection with the Kurrachee Teetotal Society on the 19th. The Rev. Mr. Bagnell, chaplain, took part in the proceedings of the evening.

—*The Times*:—"In the list of Parliamentary boroughs Manchester comes between Malton and Marlborough. Malton has a population of 8,000 and 600 electors; Marlborough has a population under 5,000 and 270 electors, Manchester has a population of 380,000 and 21,000 electors. Each of the three boroughs sends two members to the House of Commons, and the disproportion is increasing. Malton and Marlborough are stationary, but Manchester has doubled its population and trebled the number of its electors since 1832. Add two more facts. The dispassionate Dod tells us that a noble Earl has 'considerable influence' in Malton, and a noble Marquis 'some influence' in Marlborough. Does any man believe that this state of things, which put in its simplest form means that two noblemen have double the power of all the electors of Manchester, can be permanent?"

—*Times of India*:—"We understand that arrangements are about to be made by which the Harbour and Pilotage Board will be enabled to supply the shipping in the harbour with water at Rs. 1 per thousand gallons, instead of at Rs. 3, as at present done by the Elphinstone Compay."

"We learn that Messrs Swan, Musgrave and Ellison, the Engineers and Contractors for the Light-house at Kennery Island, have made such rapid progress with the work that it is expected the tower will be completed in about ten days hence. The lantern and other lighting apparatus have been received, and an experienced Trinity House light-house keeper arrived from England by the last mail for the purpose of taking charge of the edifice. It is fully expected that a light will be displayed by the 1st of June, as originally contemplated."

"Mr. Charles Palmer, formerly of the Governor's Band at Bombay, and latterly belonging to the band of the Coldsteam Guards in London, has been appointed Bandmaster of the Royal Military College at Sandhurst. Mr. Palmer began his career as a musician at Bombay, under Mr. McCombie (who was for a long period conductor of the Governor's Band), and was previously a pupil at the Byculla School."

—Major Smith, Acting Director Persian Telegraph, says, Jan. 7:—The double line will, I hope, be completed from Bushire to Teheran by the begining of May, and from Teheran to the Turkish frontier before the end of June. The recent frequent interruptions and bad working of the line are owing to the bad quality and decayed state of the poles, which no amount of pressure could induce the Persians to replace. I was unable to get anything done until the expenditure of moving was placed in my own hands, as reported in my letter above referred to, No. 392 of 4th September last, The only remedy is the work of renewal on which we are now engaged, and which cannot be hurried over without great detri-

ASIATIC SOCIETY MUMBAI

ment to the future stability of the double line. When the work is completed and the 2,000 iron poles added, which I understand are being sent out by Her Majesty's Government, I am very sanguine of a satisfactory result.

—Captain Field, giving an account of the execution of Arthur Wellington, Jamaica, says:—"I have the honour to state that Colonel Hobbs, the night before the prisoner was executed, stated that he intended to test the power of the Enfield rifle at long ranges. The following day, at about 2 o'clock p. m., the prisoner was taken up a hill, distance of 400 yards or thereabouts, and tied to a tree. The provost sergeant in charge of the prisoner acted as a marker, and signalled the seventh shot as having passed through the said rebel's throat, the ninth or tenth shot entered his heart, or thereabouts. I beg also to state that, as far as superintending the execution, I was in charge of the party, and carried out the commanding officer's instruction."

—A correspondent of the *Rangoon Times* gives a shocking account of the execution of rebels at the capital of the King of Burmah.

MONDAY,—April 1.

—Galle telegram:—Doctor Macgowan is said to have made arrangements for laying down a telegraph line between Yokohama and Jeddo.

News has been received of a serious reverse experienced by the Imperialists in Shangtung under Kivosunting, the commander sent from that province to attack the Taeping forces near Amoy.

—The *Times of India* believes that Brig. General Malcolm will be appointed to Sind.

—The same: "A female work-shop has been opened at 34, Nesbit Lane, Mazagon, which will be superintended by a matron, and managed by a committee of ladies appointed for the purpose. The work-shop will be open every week day from ten till five, except on Saturdays, when it will be closed at two o'clock. Any woman who is anxious for work, will on application to the matron, be provided with work according to her capabilities, and will be paid according to a regulation scale of prices. Such an institution deserves to be cordially supported by the public, as it will be useful in two ways—in providing employment for those who are willing to work, and separating the deserving of assistance from the improvident and idle, whose pretended inability to get work has hitherto been turned to so good account. The names of the ladies composing the committee are a sufficient guarantee that the affairs of the society will be judiciously conducted.

—A considerable number of forged Rs. 1,000 notes, have got into circulation. A Post Office clerk opened a letter containing one of these, and has been arrested for attempting to pass it.

—*Bombay Gazette*:—"The latest news to hand from Bokhara informs us that the Russians were fortifying their position near that city, constructing cantonments, erecting forts and a line of defensive works. They are also said to have collected a force of some thirteen thousand men."

—The French Emperor has sent 25 Arabian horses to the Emperor of Japan.

—*Army and Navy Gazette*: "The French Government, instead of taking a portion only of the youth of the country, intend taking all. This will save the bother of drawing for the conscription; 160,000 lads of twenty-one are to be each year draughted into the service, and not more than 160,000 able-bodied youths annually attain their majority in France."

—*Bombay Gazette*; telegram, Calcutta, March 28:—Densely crowded meeting at the Town Hall.

Emphatic protest made against Mr. Massey's Act, as unjust in principle and partial in operation, burthening industrial incomes, and exempting vested wealth.

Memorial to Secretary of State approved.

The resolutions were passed amidst deafening shouts and acclamations.

—The *Bombay Saturday Review* on 'The Mock Auctions of Bombay.'

"Most of the rich furniture dealers in Bombay have come to an arrangement with each other with the view of monopolizing the trade in upholstery. We believe that certain agents are appointed on behalf of furniture warehouses whose business it is to attend public sales and to watch for property of this description which may be privately in the market for disposal. These agents who bid at public sales have therefore only to contend against any stray bidder who may by chance have attended the sale. If no real purchaser is present, the unfortunate seller sees the entire of his property sacrificed for almost nothing, for the agents do not raise the price on each other. Consequently these brokers get possession of property, in nine cases out of ten, one-tenth of its value. After the sale is over, there is held a private sale of the kit amongst the brokers themselves, and at this auction the goods go generally at a fair price. Each dealer who has a customer in his eye for such and such an article, pays for it, what he thinks will handsomely remunerate him. The gross sum that the agents have paid in the first instance, is by them, debited to this joint fraternity of fraudulent money gleaners. Then the entire sum realized by the second and private sale is in like manner credited by the agents to the same co-partners. The sum now realized after the retrenchment for the original auctioner's bill, is divided in equal shares amongst these rapacious spoliators."

—*Our Paper*:—"A poor sailor named Thomas Beckman, who died at the General Hospital on Tuesday last, when told of his approaching end, made his "will." He left his clothes to two ward boys who attended him during his illness, and, all the money he had about him, after defraying his funeral expenses, to enlarge the Hospital's existing Library. Beckman felt the want of books and papers whilst sick, and thought he could not do better than contribute towards the supply of them to those similarly situated as he was. Beckman's example should prompt people in a position to do so to give such books and papers as they can spare for the benefit of the sick of the local Hospitals."

TUESDAY,—April 2.

—Correspondent of *Times of India*:—"Bishop Steins has been removed from Bombay by the Court of Rome, at the urgent requisition of the Portuguese Government. Intelligence received by the last mail confirms this fact, and the only testimonial which the thousands of Catholics in Bombay subject to the jurisdiction of the Archbishop of Goa would wish to offer him, may be embodied in the following significant words:—*Vade in pace, et noli amplius peccare.*" [The above statement has met with a denial.]

—The following remarkably bold language was used by M. Jules Favre in the Corps Legislatif:—"Do you wish to know what disquiets us and justifies me in maintaining the line of demarcation which separates us from the Minister of State? It is because he derives his motives of security from the will of one man only. To his praising him in this House I have no objection, and assuredly no word shall escape my lips on this point in refutation of what the Minister has said. But the more sincere his praise the more alarming it is; for it shows what are the dangers that threaten my country. Up to the present moment we thought that it was upon institutions that it relied, and that it did not hold everything from the will of one man. We have forgotten all. These constitutions you speak of are matters of history, and this history is the history of the Revolution—the history of progress. You are no longer of your epoch. In the midst of Europe emancipated, you believe yourself, or you wish to believe yourself, Minister of Marcus Aurelius or of Trajan; for my part, what I ask is to be the citizen of a free country."

—*Times of India*:—It has now been determined that all local creditors of the Commercial Bank shall be paid in Bombay, and all who have forwarded their claims to England with the necessary powers of attorney, will require to have them returned to Bombay before payment can be obtained. Even then there is a possibility of some delay, as the official liquidator has prohibited any payments being made until the High Court has rescinded the winding up order originally granted. Bills of exchange will still be paid in London."

Who is responsible for all the trouble, confusion and loss caused by these alterations.

—The *Bombay Gazette* says that by a decision of Lord Cranbrooke, the Governor General is, after this season, to discontinue the annual emigration to Simla, and that Sir John Lawrence has in consequence decided to go home at the end of this year; and that Lord Napier will succeed him. [This is denied.]

WEDNESDAY,—April 3.

—*Times of India*:—"That the advantages of caste privileges and the hardships of expulsion are beginning to lose their influence over the more enlightened of the natives of India, when they stand directly in the way of moral and intellectual advancement, is abundantly manifested by the numbers proceeding to Europe this summer, to visit the Paris Exhibition. By the mail leaving for Suez this morning, and by the following, there will proceed to Europe two Banias, two Bhatias, two Bhonsallees, one Punjaubee, one Brahmin from Guzerat, three Purboos, and four Parsees. The terrors of excommunication from caste privileges—far more instant in their action and dread in their effects than the thunders of Rome—have already been held over the heads of the majority of these; but they persevere in their intention notwithstanding."

—The Salsette with the English Mails of the 11th, arrived yesterday. Heads of Intelligence:

The reconstruction of the Derby Ministry has been completed. The Duke of Buckingham is the new Secretary for the Colonies, and the Duke of Richmond President of the Board of Trade. The other appointments are as previously announced.

Mr. Disraeli has promised to introduce a Reform Bill on March 18.

Full explanations have been given in Parliament by the retiring Ministers, Lord Canarvon, Lord Cranborne, and General Peel.

A serious Fenian insurrection has broken out in Ireland. Simultaneous risings took place in different parts of the country on March 5. Police barracks were attacked, but in most cases successfully defended, and attempts made to pull up the rails on some of the railways. The South of Ireland is in a very disturbed state, but Lord Strathnairn is confident that he has forces sufficient to suppress the outbreak.

General Peel introduced the Army Estimates on March 7, and developed the Government scheme for the creation of an army reserve.

The Queen has been staying for some days at Buckingham Palace, and has held a court and council there.

The Jamaica Committee will apply for a warrant against Mr. Eyre at the next petty sessions at Market Drayton.

M. Emile Girardin has been tried for an attack on the French Government in *La Liberte*, and sentenced to pay a fine of 5,000 francs.

A bill has been laid before the Corps Legislatif proposing a grant of 16,000*l.* to M. de Lamartine.

The new North German Parliament have commenced debating the draft of the new Federal Constitution.

The Hungarian Diet has agreed to increase the Hungarian levy of troops by 48,000 men.

The aspect of affairs in Spain is still very threatening.

Russia is showing a disposition to re-open the Eastern question, which is again attracting a good deal of attention.

The new American Congress has assembled, and had adjourned till May. A proposal for the impeachment of the President has been again referred to the Judiciary Committee. Mr. Johnson has not sent the usual message to Congress.

Information has reached England which, it is feared, leaves little doubt of the murder of Dr. Livingstone, by some men of the Mazite tribe on the western side of Lake Nyassa.

The directors of the Peninsular and Oriental Company, under the powers conferred upon them by the future supplemental charter of the 7th of February, 1867, have issued new shares to the existing proprietors, in the proportion of two new to five old shares.

A telegram has reached Marseilles announcing that Metelin has been visited by a terrible earthquake. It seems to have been more destructive than that at Cephalonia. Several hundred lives had been lost, and the whole island is said to be in ruins.

—*Overland Mail*:—"A Report, which it is feared is but too true, has reached England during the past week that Dr. Livingstone has been murdered by natives in Central Africa. Dr. Kirk, a friend and former companion of the distinguished traveller, in a letter from Zanzibar, writes:—On December 5, nine Johanna men of the party which accompanied Dr. Livingstone came to Zanzibar, reporting that on the west of Nyassa, some time between the end of July and September, they were suddenly attacked by a band of Mazite, and that Dr. Livingstone, with half his party, were murdered. Those who returned escaped, as they say, through being behind and unseen, and they all depose to having helped to bury the dead body of their leader the same evening. Although in the details and in other things the accounts of the various men differ, they all agree that they saw the body, and that it had one wound, that of an axe, on the back of the neck. One man saw the fatal blow given. The attack was sudden, and Dr. Livingstone had no time to overpower those who faced him, and

was struggling to re-load when cut down from behind. I fear the story is true, and that we shall never know more of its details." The Mazite are a treacherous people, a branch of the Caffre race, described by Dr. Livingstone in his last book of travels."

—*Englishman* :—The Russians expect to have the telegraph line to America open to the public by next October; both Russians and Americans have worked with untiring zeal at the lines through the respective countries; the line is now across Behring's Straits. The English merchants in North China will derive great advantage from it, as they will be able to receive news from England *via* Kiachta and Siberia.—

—*Indian Public Opinion* :—"The Maharajah of Cashmere on visiting the shrine of Baba Nanak, presented it with one thousand rupees, and assigned to it the income of a Cashmere village, about 500 rupees a year in perpetuity. Kirpa Ram similarly assigned a revenue of 100 rupees per annum. At Putteala he gave a thousand rupees to the Brahmins and a hundred rupees to the nautch girls. The Maharajah seems to be spending money liberally, 'easy come, easy go'."

THURSDAY,—April 4.

—*Southern Cross* :—"In no capacity was Dr. Milman more valued in the Diocese which he has left, than as a conductor of those Retreats for the Clergy, which our hardworked brethren in England have found so refreshing and so helpful. We trust that it may not prove impossible to extend to the Clergy in India opportunities of a similar kind. We have often insisted in these pages upon the advantage which the Chaplains would derive from conferences for consultation upon matters of practical importance. But many of us would hail with even greater thankfulness such a pause in our busy round of duty, such an interval of spiritual edification and refreshment, as these Retreats would supply."

FRIDAY,—April 29.

—Deaths last week, 351.

—*Times of India* :—"The annual meeting for the distribution of prizes to the successful scholars of the Free General Assembly's Institution, Bombay, took place in the Institution at Khetwadi on Wednesday afternoon. A number of European ladies and gentlemen were present, and the Hon'ble A. J. Hunter occupied the chair. The examination of the classes lasted upwards of two hours, and embraced general proficiency and Scriptural knowledge in the school division, and, in the college division, Oriental languages and history (consisting of Marathi, Sanscrit, and Canarese, and Arabian and Indian History), Latin, Greek, English Literature and History, Logic, Moral Philosophy, Chemistry, Mathematics, History of Redemption, &c. The examination of all the classes which we heard displayed unmistakeable evidence of an exceedingly careful training. The English pronunciation of the pupils was very pure, and their recitations in every branch of study in which they were examined showed that they had not merely acquired a facility in answering questions, but that they well understood what they had learned. Several specimens of writing in native characters were handed round amongst the auditors and much admired. The examination of the classes was diversified by the reading of essays by some of the senior students—one or two of which displayed some ability. Judging by the examination as a whole, the Institution appears to be most ably conducted, and its high state of efficiency redounds to the credit of its able superintendent, the Rev. Dr. Wilson, and his coadjutors. During the proceedings, the prizes, consisting of books, which were furnished chiefly by ex-pupils of the Institution, at a cost of Rs. 325, were presented by Mr. Hunter.

From the published annual report we learn that the secular studies of the lowest or candidate class of the Institution are adapted to the University standard for Matriculation; while those of its higher classes, consisting entirely of undergraduates of the University, are adapted to the standard for Degrees in Arts. During 1866, 1 student obtained the degree of M. A.; 3 passed the First Examination in Arts (including Mr. B. Aitken, the first undergraduate of the University who has passed in Greek as his second language); and 7 passed the Matriculation Examination, which in some branches was unusually severe. Of 30 undergraduates in the Institution, 25 completed the two terms of the year; and 5 besides some members of the Candidate Class entered into educational employment in the Bombay Presidency and Berar.

Much bibilical and religious instruction has been communicated throughout the year to the students of the College Department by Messrs. Stothert and Dhunjibhai in their Bible classes. In connection with the oriental classes, Dr. Wilson has systematically contrasted the doctrines of Hinduism and Muhamadism with those of Christianity, selected many of the translation exercises and readings from the Bible, as well as delivered to the students in general a considerable number of biblical lectures. He has also on Sundays conducted a voluntary class, using Edward's History of Redemption as the text-book.

In the School Division, both the English and Vernacular languages are taught from the alphabet to the classic authors, with writing, arithmetic grammar, geography, etc. The books used have secular and sacred subjects interpersed. An hour is devoted daily to the study of the Bible in all the classes in which it can be taught, under Messrs. Stothert, Dhanjibhai, Aratun, and Ansu, respectively. The religious instruction of the lower classes is conducted by their teachers, three of whom are also Christians, under the superintendence and catechetical examination of Dr. Wilson.

The highest number of pupils on the roll during the year was 622, and 536 was the average number on the roll."

TELEGRAPHIC NEWS.

New York, 14th March.—Advices from Washington state that President Johnson has proclaimed the admission of Nebraska in Congress as State of the Union.

London, March 15th.—It has been arranged that the settlement of the contract for the weekly mail between England and India shall rest with the Indian Government.

There will be an increase in the postage of threepence (? per ½ oz.)

20th.—The offensive and defensive treaties concluded between Prussia and Bavaria and between Prussia and Baden in August last have been published.

The German Parliament has voted that the first three articles in the Constitution be rejected, and that amendments be made.

Both Houses of Congress have passed a supplement to the Reconstruction Bill, providing for the election of constituents for the convention to be held in the South.

21st.—The House of Commons has voted in favor of the Church Rates Abolition Bill, the voting being 263 against 167.

14th.—On the Joint recommendation of England, France, and Russia, the Turkish Government has consented to the evacuation of Servain fortresses.

President Johnson has appointed the Commanders of the Military districts in the South.

16th.—At a meeting of the Conservative members of the House of Commons, Earl Derby stated that it was intended the Reform Bill should provide for Household Suffrage combined with plurality of votes, and that the County Franchise should be reduced to £15.

In the House of Commons last night the motion for the abolition of flogging in the Army was carried against the Government by a majority of one.

Advices from America state that the French have now completed the evacuation of Mexico.

Turkey has assured England that she is taking serious measures to improve the condition of her Christian subjects.

18th.—Austria, France, and Russia have recommended *February* (? Turkey) to *cidt* (? cede) Candia to Greece.

The Sultan of Turkey has favorably received the demands of the Vicerory of Egypt.

Preparations are being made in Canada for an apprehended Fenian raid.

St. Patrick's Day passed over quietly,

The Pope has permitted the Italian and Papal troops to be employed for the suppression of brigandage in Italy.

The first meeting of the East Indian Association has been held.

19th.—The Government Reform Bill was brought forward in the House of Commons last night.

The Bill provides a household suffrage for the boroughs, conditionally on a personal payment of the rates and a two years' residence. It provides also that the payment of twenty shillings of direct taxes shall confer an additional vote.

The county franchise to be reduced to £15.

The redistribution will give the (30) additional franchises already announced.

Mr. Gladstone and Mr. Lowe severely attacked the Bill.

Notwithstanding the vote in the Honse of Commons on the 15th, Sir J. Pakington has inserted a clause in the Mutiny Act authorising flogging in the Army.

20th.—Telegraphic advices of yesterday's date from New York state that Irish riots have taken place in that city.

21st.—At a meeting of the Liberal members of the House of Commons, it was decided to allow the second reading of the Reform Bill provided that plurality of voting was abandoned, and that householders who compounded for their rates should be entitled to vote.

22nd.—Advices from Washington state that Congress has instructed the Foreign Committee to enquire why the *Alabama* claims have remained unpaid, and, if necessary, to take means to secure payment.

The German Parliament has voted for Article IV. in the Constitution with amendment extending competence to the Liberal Legislation (?)

Bohemia has elected her former Deputies.

The Italian Parliament has been opened. The King's speech dwells solely on Financial Legislation questions.

At the birthday reception the King of Prussia expressed most friendly assurances to the French Ambassador.

23rd.—The steamer *Great Victoria* leaves in May as a pioneer to the projected new line of steamers to run to Bombay via the Cape.

Advices from America by telegraph state that Congress has passed a supplemental Reconstructional Bill over the Presideut's veto.

DR. CALDWELL ON HINDU CHRISTIANS.

During the month of October last, while the Delegates of the Bible Society were at Palamcottah engaged in the revision of the Tamil Scriptures, a sermon on Indian Missions was preached in Palamcottah church by the Rev. Dr. Caldwell. At the request of the delegates the sermon has since been published under the title 'Christianity in India and Indian Christians. It is a striking production, worthy alike of its able author and its great theme. The sermon engages our attention the more warmly, while at the same time it is the more exposed to criticism, inasmuch as it does not contain a mere repetition of orthodox truisms but gives the independent results arrived at by one who is well able to speak on the subject he takes in hand.

The discourse is founded on Romans I. 16. "I am not ashmed of the Gospel of Christ." The writer remarks that these words were uttered by St. Paul in the prospect of visiting pagan Rome. It is in accordance with human nature to feel ashamed of being connected with an unpopular cause, even though that cause should be the cause of truth. Yet the apostle was so assured of the divine origin, the power, and the future success of Christianity, that even in society where it would be most despised he was not ashamed of it. "It would be a natural thing," Dr. C. continues "for a person viewing things from a merely natural point of view to feel ashamed of the position occupied by the Gospel in India. Here as in the Rome of the Apostles, on one side we have a little flock, on the other side a world. Everything that could give confidence or confer victory is on the other side—everything but a good cause. The strength of prodigious majorities; the strength of long centuries of unquestioned possession; the combination of all the literature and all the refinement of the country with its religion; the retention of the ancient religion by all the royal houses and all the great families and all the influential classes; the fact of the origination of the Gospel in a foreign country, its introduction by a race which is admitted to be powerful but which is accounted impure, and its reception hitherto mainly by the lower classes;—these circumstances will produce in the natural mind that reluctance to be identified with an unpopular cause, or to express things more plainly, that false shame, to which the apostle referred and which he repudiated." The writer observes that there is indeed one reason less for entertaining this feeling in modern India than in ancient Rome. The English teacher of Christianity in India is not amongst his conquerors. He does not belong to a race less powerful than the people to whom he comes to preach. This advantage however is more than neutralized by the influence of caste.

Before considering the results of the Gospel in India in accordance with the special reason why the apostle declared that he was not ashamed of

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it, Dr. Caldwell touches upon an important preliminary presumption in its favour :—its suitableness to the circumstances and needs of the people of India. It fills up in many particulars the broken, dim outlines of Hindu teaching, and supplies the substance of which Hinduism possesses only the shadow. Instead of the Hindu triad consisting of three divine emanations from one supreme being, each of them independent of, and generally at variance with, the others, we have a Trinity in Unity. Instead of an abstract, impersonal essence we have a conscious, personal God. We are not ashamed of the zeal for rightousness breathed throughout the scriptures in contrast with the almost entire absence of the moral element in the sacred books of the Hindus; of the goodness and purity exhibited in the incarnation of Christ in contrast with the Hindu incarnations of lasciviousness; of the sacrifice for sin of which the Bible speaks in contrast with the bloody sacrifices of India. Not only does Christianity remedy the defects and supply the wants of the Hindu systems of religion, but it suits the moral need of the Hindus. It forms those elements of character in which the people of India are generally defective. It delivers them from their passive submission to the traditions of their ancestors; it frees them from their moral cowardice and enables them to be loyal to conscience; it gives no quarter to their dissimulation and deceit; it breaks up their caste distinctions and unites them in one; and it rouses them out of their selfish indifference and teaches them to cultivate a self-sacrificing spirit in doing good to others.

Dr. Caldwell then comes to his principal point :—we have no reason to be ashamed of the Gospel of Christ or of its propagation in India, when we look at its results. Apart from its direct efficacy in the salvation of souls it has conferred upon the most influential portion of the native community intellectual and moral benefits of the highest order. During the last twenty or thirty years a large and rapidly increasing class of educated Hindus has come into existence through the progress of education—education partly in Christian schools and to a much greater extent in Government schools, where at least the teaching is Christian in its negations, in its exclusion of everything opposed to Christianity and Christian too in its morality. Idolatry and mythology are driven out of the field of argument. The low morality of Hindu books is disowned and the literature of a Christian nation adopted and studied instead. They have acquired a belief in God as the moral Governor of the world, a Being on the side of good. Their sympathies in many cases are on the side of truth, honour, justice, public spirit, and universal benevolence. Above all this they have acquired a conscience testifying on behalf of God and goodness. The special object aimed at by Christian men, the conversion of individuals, may only partially have been effected; but the means used to attain this end has brought into existence a whole class of agencies of a more or less decidedly Christian character. The natives of the country are slow in acting on their convictions and timid in resisting popular prejudice. Hence it may happen that the whole mind of India will have to become leavened with Christian ideas, before there is any great movement of the masses towards the public adoption of Christianity.

When we come to the *direct* results of Christianity, the writer says he fears he must expect that some who have accompanied him so far will now stop, or else range themselves on the other side. He therefore answers the common objections met with every day. The first one is that the number of converts that have been made, even supposing them all to be real converts, is so small as to render it doubtful whether it is really the will and intention of Divine providence that India should ever be Christianized. He asks if those who make this objection are aware that in Tinnevelly the native Christians connected with the two Church societies number 54,000 souls, and that in South Travancore there are 26,000 in connection with the London Mission. Still numbers are no test of the goodness of any cause. The Gospel pledges itself to save every one that believeth, and is willing to stand or fall by that test, but refuses to pledge itself that a given number of persons in any country shall become believers within a given time.

A more common and still more serious objection to the reality of Misionary work in India is that the converts that have been made are represented as being Christians only in name. As the reply to this objection is the most important part of the sermon we will give a lengthened quotation. "It may almost be represented" says Dr. Caldwell "as a general rule that Native Christians are regarded by the English residents in India as people who are deserving only of their contempt. I fully acquit those who take this view of intentional injustice or misrepresentation; but I believe them to be mistaken, and I think I can point out the origin of their mistake. Their direct acquaintance with Native Christians, is very slight and superficial, and almost every idea they entertain as to what Christians are or ought to be, is founded on what they know or imagine they know of Christians of their own race. They take it for granted that English Christianity is substantially faultless, and when they happen to meet with any Native Christians and proceed to measure them by this standard, the Christianity of the Native appears to them as something so inferior to English Christianity, that they feel tempted not only to be ashamed of it, but also to be ashamed of the efforts which have ended in producing only such results.

There was a time, I admit, when I was accustomed to compare the two classes of Christians in something of this spirit myself, and when even in my endeavours to defend the Native Christians from unmeasured censure, I was accustomed to admit as a matter of course the vast inferiority of of their Christianity to that of Europe. I would ask that allowance should be made for the infancy of the Native church and the natural inferiority of the Hindu, both in mind and body, to the European. I would argue that we could not reasonably expect a clay model, still in the hands of the sculptor, to equal the beauty of a marble statue which had received almost its last touch from the sculptor's hands. I would plead for time, and ask that we should show towards the weaknesses of Indian Christians the same charity and forbearance which we claimed for the weaknesses apparent at one time in our own nation, at the commencement of its Christian history.

Since that time I have had an opportunity of revisiting England, and of getting much better acquainted than I ever was or could be before with the real condition of all classes of people in England, down to the lowest class. I have had an opportunity of correcting the superficial impressions of youth by the careful observations of riper years. The public in general is also I think much better informed now with respect to the real condition of the various classes that make up the mass of English society than it used to be in the days that preceded Social Statistics. The consequence is that now I feel at liberty to take higher ground; and not only do I not feel disposed now to be ashamed of Native Christianity, but I declare that the longer I live and the more I see and hear and read of what takes place in the world, I see the less reason for being ashamed of it, even when placed in comparison with the old Christianity of European nations.

'To compare ourselves amongst ourselves may not be' 'wise,' but we cannot avoid dealing with a comparison, however unwise, or unpleasant it it may be, which is forced upon us. I therefore accept the issue, and only ask that the comparison be fairly made; for it is the unfairness with which it is sometimes conducted, not the comparison itself, that is fitted to mislead.

Let me here mention what appear to me to be the conditions of a fair comparison. The Native Christian community in a mass should be compared, not with particular individuals in the English Christian community, but with an equal portion of the mass of that community. Each community has its nominal Christians in a greater or less degree restrained and improved by their knowledge of the truth; and each has, or professes to have, its real Christians, sanctified by the truth. The mass should therefore be compared with the mass, the select few with the select few. If we have been speaking of "Native Christians," and have been using the term in the wide meaning it has in that connection, as denoting Native Christians in a body, without discrimination of class from class, it will not be fair to employ the word in another sense, as soon as we begin to speak of English Christians, denoting then not the English community in a mass, which is composed of Christians by profession in a mass, but only such English people as we consider to be Christians indeed. If for instance we wish to estimate fairly the 80,000 Native Christians in this and the neighbouring district, we must compare them not with the select few of the English religious class, or with the larger but still limited number of the English respectable, well principled class, but with any mass of 80,000 English people taken indiscriminately, educated and uneducated, religious and irreligious, reputable and disreputable. It matters little whether we take the entire mass of the inhabitants of an English town with a population of 80,000, or the whole of the inhabitants of a country district in England containing a like population, or 10,000 of the English resident in India, including all classes,— gentlemen, artificers, and private soldiers.

To be Continued.

DOMESTIC OCCURRENCES.

MARRIAGE.

RABAN—TOWNSEND—March 22nd, at All St. Church, Coonoor, Neilgherries, by the Venerable the Archdeacon of Madras, assisted by the Revd. C. Rhenius, the Revd. R. C. W. Raban, M. A., Chaplain, to Henrietta Murray, second daughter of E. H. Townsend, Esq., late of the Bombay Civil service.

DEATHS.

CLOSSON—At Mannantoddy, Joseph Mortleman Closson, aged 31, Coffee Planter, formerly of Stevens Bros., Bombay, deeply regretted by a large circle of friends.

LAWLESS—April 1st, at Baroda, of small-pox, Andrew Simpson Lawless, Lieut., H. H. the Guicowar's service, son of the late John Lawless, Esq., Assistant Commissioner, Bombay.

COSTELLO—April 2nd, at Kurrachee, of gont in the stomach, Deputy Inspector General D. Costello, M. D.

The following sums on account of the *Guardian* have been received : Major Candy, Rs. 12; E. T. Candy, 15-4; Rev. T. Costa, 15-4; Major A. W. Graham, 30-8; Col. Phayre, 50; Rev. T. K. Weatherhead, 12; Rev. D. Moore, 15-4; Rev. T. Carss, 12; W. S. Wetherell, 12; T. Glover, 3; J. Small, 15-4.

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March 14th 1867.

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